

ing out for the occasion. This audience sat literally enraptured. I think none of us will ever forget Captain Reith's picture of the sacramental service behind the lines.

"At the close of the address, the men applauded longer than I have ever heard them applaud before for any speaker. Then, instead of stopping at the intimation of the presiding officer, they insisted on standing up and singing the Twenty-third Psalm, after which they spontaneously voted on a message of gratitude and greeting to Dr. Reith, the father, a former moderator of the Scotch Church, who has been for fifty years the pastor of the College church, Glasgow."

Captain Reith's message is what laymen need at this crisis in world affairs. It is a prophetic note. The bigger the men who hear, the better they like him.

THE SUNDAY SCHOOL.

(Continued from page 11.)

of the children of God. From the days of Abraham and Job thousands of every walk in life have united their prayers with the prayer of this father who in anguish of soul cried out to Jesus: "Sir, come down ere my child die." The answer has come back from on high in the fullest sense of the words: "Thy son liveth." (8) This nobleman rested that night in peace in the full assurance that Christ would do what he promised. Do we go to our homes with that confidence in Christ? (9) As this man's faith was tested and grew, the works of Christ in the home were revealed. His troubles drove him to Christ, and he, as the intercessor, receives the blessing with the child, and from these two the whole family is led to Jesus. In our homes should be this priesthood of the truest kind and all-prevailing prayer would then abound.

YOUNG PEOPLE'S SOCIETIES

HOME MISSION BOARDS.

- M., Feb. 19. The first board. Acts 6:1-7.
 T., Feb. 20. A board of prophets. Acts 13:1-12.
 W., Feb. 21. Supporting missionaries. Phil. 4:9-23.
 T., Feb. 22. Spreading the gospel. 1 Thess. 1:1-10.
 F., Feb. 23. Support weak churches. Acts 16:1-5.
 S., Feb. 24. A bond of union. Ps. 133:1-3.
 S., Feb. 25. Topic—The Home Mission Boards of My Denomination: What They Are and What They Do. Isa. 35:1-10.

What good have home mission boards accomplished?
 What can we do to support our home mission boards?
 How do home mission boards find missionaries?

Home Missions is the work of carrying the gospel and the privileges of the Church to those in our own country who are outside of an evangelical church. Most of the churches call the organizations which have charge of this work boards, while our Church calls them committees.

The First Board (Acts 6:1-7). In the beginning of the Christian Church in Jerusalem the apostles seemed to have had charge of all the management of church affairs. They soon found the work was too great for them without aid, and so they asked the church to appoint men who should have charge of the benevolent work of the church. Seven men were selected and were called deacons. To them was committed the work of caring for the poor of the church. This was not mission work in accordance with the usual acceptance of that term, for it was the work done for the members of the church, and not for those outside. Every Presbyterian church has a board of deacons selected just as those were and for practically the same purpose. Their work is especially concerned with the financial affairs of the church itself, including the caring for the poor.

A Board of Prophets (Acts 13:1-

12). Barnabas and Saul had been preaching in Antioch for some time and had built up a strong church there. In this church there were a number of men called prophets and teachers. God called upon them to set apart Barnabas and Saul for mission work. Whether they were officials in the church and were called upon by God as such, or whether God called them as individuals to take this action, we do not know, but so far as we know this was the first case of men being formally set apart for mission work. This, however, could not be called Home Mission work in the proper sense of the term, for Barnabas and Saul were immediately sent out of the country of Antioch and their work was really Foreign Mission work. Some others of the apostles and Christians had gone to other countries to preach the gospel, but they seem to have gone in each case on an individual call from God, and not by formal appointment or any body representing the Church.

Supporting the Missionaries. (Phil. 4:9-23.) When Paul first started out on his mission work, and on some occasions afterwards, he provided for his support by his own labor. This was due to the fact that there was no church to support him. As soon as a church was organized, however, he encouraged them to provide for his support, and for that of others who were engaged in the same kind of work. It is not right for the church to expect its missionaries to provide for their own support, and at the same time do the work to which they have been appointed. Mission work is pre-eminent the work of the church, and when men and women volunteer to do this work for the church, it is certainly the duty of the church to take care of them. There are no more self-sacrificing men and women in all the world than are the missionaries, and in many cases the home missionaries make greater sacrifices to do their work than do even the foreign missionaries. Many a time a missionary and his family have suffered real want in order that they might do the work of missions for the church. Heroically, they carried the gospel into the destitute sections of the country at great inconvenience to themselves, and oftentimes were offered little appreciation of their work and sacrifices. It seems much more heroic to most people for a man to go to some foreign country to carry the gospel than to go into the destitute sections of his own country. Many a time however, the privations and hardships in the home field are far greater than in the foreign field, and the church does not not always support and furnish the necessities for the home missionary as well as it does those of the foreign. The church should remember that "the laborer is worthy of his hire." When men are willing to sacrifice the comforts for themselves and their family, which others consider necessities, the church certainly ought to do what it can towards supplying the necessities for their missionaries.

Spreading the Gospel. (1 Thess. 1:1-10.) Whenever Paul established a church in any community it was his earnest effort to induce that church to reach out into the surrounding country and supply the need of their communities, and that is just what every church ought to do. In many sections of the country there is great need for the preaching of the gospel, and this can only be done by having missionaries sent by the church and who must be supported by the stronger churches. This work should be done because it is a command of our Savior, to carry the gospel to every creature, and because we have special claims upon us to preach the gospel in our own country. The beginning of

the preaching of the gospel in destitute communities often results in the establishment of churches, which take part in the general work of the church, and furnish both workers and money for spreading the gospel.

Support weak churches. (Acts 16:1-5.) All through our country there are weak churches, some of them composed of only a few members and some of them of very poor people. Under these conditions they are not able oftentimes to build a church or secure any place for worship, nor are they able to employ a pastor. Without these means of doing work they can accomplish very little, and so it becomes the duty of the whole church to look after them and provide the necessary means to enable them to do their work. Help given for the purpose of erecting a church building and a manse and for the support of the pastor will often result in the future years in making the church self-supporting. The result will be that it becomes a constant contributor to all the benevolent causes of the church, and it also furnishes in many cases members for larger churches when they move from its own bounds, and many of the ministers of the gospel have come from these weak churches. For these reasons and others which might be given, the weak churches whether in country or city should be well taken care of and supported.

A bond of Union. (Ps. 133:1-3.) The help which the stronger churches gives to the weaker churches forms a bond of union between them. The stronger church takes greater interest in the weaker ones, and the weaker church feels that it is not left uncared for and that it is really a part of the great organization to which both the strong and the weak belong.

The Home Mission boards of my denomination. What they are and what they do. (Isa. 35:1-10.) As has already been said the home mission work of the Southern Presbyterian Church is generally conducted by committees. The exception to this is the work of the individual congregation. For convenience in doing the work, it has been divided into four departments. The first is Congregational Home Missions. This is work done by the individual congregations under the direction of its session. This is done sometimes simply by giving money to help those who are doing the work. Sometimes, members of the church, either as volunteers or as appointed by the session, engaged in this work. Sometimes both money and helpers are provided.

The next division of home mission work is that of the Presbytery. This has to do with the work in the bounds of the Presbytery, which is not provided for by the congregational work. Many Presbyteries have a superintendent of all Home Mission work, who gives all of his time to it under the direction of its committee. Other Presbyteries do the work through the committee alone. The work is that of taking care of the weak churches and opening up new work wherever it is needed.

The next division of the work is that of the Synod. This is work done by the Synod throughout its bounds, just as the work of the Presbytery is done within its bounds. The Synod, however, does not do any work within the bounds of the Presbytery, without the consent of the Presbytery.

The next division of this work is Assembly's Home mission, which is conducted by the committee with headquarters in Atlanta, Ga., and covers the whole church. But as is the case with the Synod, the work done in the Presbyteries is only with their consent. This committee has under its charge the aiding of weak churches, and especially the new mission points

for which missionaries are appointed, the aiding of church schools, work among the foreigners, and among the negroes.

What good have Home Mission boards accomplished? The Home Mission committees of our church, like the boards of other churches, have done by far the greater part of the advanced work done by the churches of this country. As the country has been settled during the last hundred years, mission work has been carried on along the frontiers, until practically the whole country has not been covered to some extent, but there is still much work to be done. Many thousands of churches have been built up in this way, and many souls have been saved. Sunday-schools have been established and preaching has been maintained and so God's people have been built up in their faith.

What can we do to support home mission boards? In support of our home mission committees we can pray for God's guidance and blessings, we should give of our means, whether it be little or great, if we only give as God has prospered us. Many of us can volunteer our services which are very much needed in doing the work which the church has committed to these committees. If we cannot give our whole time, we can often find that we can give some time. Many a church has been kept alive and made to grow by occasional services rendered by some layman when no minister could be secured.

How do home mission boards find missionaries? Our committees secure missionaries for their work by calling preachers who are already in the work to take charge of mission churches and other mission work. They use to a large extent seminary students during their vacations and as far as practicable throughout the whole year. They seek in various ways Sunday-school missionaries and teachers for mission schools. Sometimes there workers volunteer their services, at other times they are specially called by the committees.

Let every society and every member of these societies study carefully the needs for mission work in their own immediate vicinity, and in the church at large and see what can be done to accomplish the great work that is needed.

CHRISTIAN ENDEAVOR IN NORTH CAROLINA.

The Christian Endeavor societies of Mt. Airy, N. C., recently celebrated the anniversary of Christian Endeavor with joint meetings of the three societies of the city. On Sunday afternoon the societies held a mass meeting, followed by a Junior Rally. The meeting was in the Presbyterian church, of which Rev. T. C. Bales is pastor. That night in the Friends church a Union meeting was held. Field Secretary Wyatt A. Taylor was one of the speakers at these meetings.

The Mt. Airy societies are to entertain the convention of the Northwestern district of the North Carolina Christian Endeavor Union in the fall, and already they are beginning to plan for the event.

The Endeavor societies of Winston-Salem celebrated Christian Endeavor Week, the anniversary of the founding of Christian Endeavor, with several meetings. On Sunday evening, January 28th, all the societies celebrated "Christian Endeavor Day." On Monday evening a mass meeting was held in the Christian church, when Field Secretary Taylor was a visitor and told of the work of Christian Endeavor throughout the South and the state of North Carolina. On Tuesday evening some of the societies held meetings in their own churches, and on Wednes-